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EDITOR'S NOTES.

OUR INDIA MISSION.

THE third of the series of meetings upon the work of this Association was held Nov. 23, and its topic was our *India Mission*. The addresses made on the occasion were fully reported in the "Christian Register;" and, we think, they can hardly have failed to awaken new interest and to inspire new confidence in this branch of our missionary work.

It is not to be denied that, hitherto, this department of Christian effort has been held in comparatively little regard by our denomination. To be sure, there have been a few individuals who have shown their sense of its importance by giving generously for this specific object; so that, in point of fact, there is no other department of our work that is so well provided for by endowment. But, taking our people as a whole, it has been obvious enough to the Board, that it would not be deemed fit that any very considerable proportion of our expenditures, beyond what is thus provided for, should be in this direction.

At the same time it is unquestionable, that, in the case of most other denominations, the Foreign Mission has been held among the first in importance of the various features of their activities. Enormous sums are annually expended in its support; and many of these sects will say, that it has been the life of their Church. A meeting of the American Board of Foreign Missions was held in Buffalo, shortly before our meeting above referred to, and it was there stated, that sixty-one men were immediately required to go out to the various missionary posts; and full confidence was expressed, that, by an appeal at the several Theological Schools, this number could be obtained from among the best young men; and that, by an appeal to the parishes, the additional funds required would be readily secured.

It is worth while to examine the reasons why this should be so differently regarded by that denomination and our own: and there seem to be these two; viz., *first*, that they hold that God's wrath is over the heathen world, and that every individual brought to the knowledge of Christ's mission, and led to profess a belief in him, is one soul snatched from eternal burnings; whereas, our views of God's providence teach us to feel, as Paul did, that God has not left that great part of his children wholly without witness of him, or wholly apart from his care: and, *second*, that they can, and are disposed to, use this agency more than we should be likely to do, for purposes of immediate denominational increase.

But there are other views of the uses of foreign missions, which appeal to us as strongly as to any of them, and which cannot be gainsaid. 1st, No one can doubt, that, by our missionaries abroad, notwithstanding all that is said to their prejudice, the interests of civilization have been wonderfully advanced, and the whole world is the

better because of what they have done. 2d, As Dr. Gannett well said, at the meeting to which we refer, if these missions have done nothing else, they have reared a company of martyrs, whose noble spirit of self-sacrifice, even apart from what they have done for the heathen, has done much to kindle in the Church a true Christian fervor, and an earnest religious life. When we hear the leaders in these other denominations recount how, so far from being weakened by these great contributions, required every year to support the vast machinery of their foreign missions, it can be clearly shown that these have been among the best sources of the prosperity of their churches, it is only a new illustration of the truth contained in our Saviour's words, "Give, and it shall be given to you again."

In reviewing this topic here, we do not propose to consider the relative importance of this as compared with other branches of our work; but only to state its present condition, and what has actually been done by the Association.

The whole India mission of our denomination is under the charge of Rev. C. H. A. Dall. There are connected with his various schools in Calcutta nineteen teachers and other employees; but for the selection and the payment of these he is alone responsible. Our Association has contributed to maintain other missions in Salem, in Secunderabad, and in Madras; but, in reference to these, we have acted always through Mr. Dall, and under his advice.

The amount actually expended by the Association during the past year (1867), for all these missions, has been \$4,376.73; but the admirable management of Mr. Dall has increased this sum so as to meet the wants of a really extensive work. He has so commended his

institution, that, notwithstanding the sectarian stigma attached to it, he receives aid from Government to the amount of a thousand dollars every year. (It is a peculiar testimony to the excellence of the school, that, during the distress that prevailed in India a year ago, this was almost the only institution of the kind from which Government aid was not withdrawn.) Then he receives from the pupils, in the way of fees, 3,000 rupees; and he has won such a position, that he is able, by contributions to the public press, to earn a considerable sum, which he devotes to the purposes of the mission. The expenses of his mission, over and above what he has received from our Association, are 4,628 rupees (a rupee is about fifty cents in gold). There are now connected with the mission the following schools: 1. The Mission School; 2. Vernacular School; 3. School of Useful Arts; 4. Hindoo-Girls' School. These are within the mission grounds. There are also, in another part of the city, 5. The "Mary-Carpenter (Ragged) School;" and, 6. An "English Boys' School," superintended and supported by Mr. Dall.

Mr. Dall now fits young men for the University of Calcutta; and during the last eight years he has had, in all, 1,660 pupils under his charge.

And now let us consider the nature and amount of the influence which he exerts. His method has been criticised as not being that which belongs to a distinctively religious mission. It ought to be enough, in answer to this criticism, to make the following statement; viz., that Mr. Dall has a daily exercise on the New Testament, at which he reads and explains the Gospels to more than 250 young men, who commit texts and passages to memory, and who are encouraged to ask questions and to make suggestions in regard to religious topics connected

with the lesson. Even if only a small proportion of these young men are baptized into the Church, a vast deal must have been done to annihilate the heathen prejudice against Christianity, to open its sources of spiritual enlightenment, and to sow seeds which will some time develop and bear fruit.

But it is interesting to find the judgment of Mr. Dall, in regard to the best method of missionary work in India, confirmed by the experience of others in other denominations. We have before us a letter from Rev. Mr. Don, of the Free-Kirk (Scotch) mission in Calcutta, a man of much Indian experience, in which he says, "There is not one particle of encouragement to lay aside our educational work, and take up preaching in the bazaar. So far as I know, preaching brings fewer converts to Christianity, in this part of India, than teaching." He quotes from a conversation with a Church-of-England missionary, who says, "A younger generation of Christians has arisen, who received instruction in the mission schools, and among them the success of the gospel is greater than among the masses of nominal Christians in Europe. . . . For the present, we must work on, patiently educating all classes, and familiarizing them with Christian truth."

This view is contrary to the genius of the so-called Evangelical Church, and has been adopted by the missionaries in spite of a pressure in the opposite direction from their supporters at home. Dr. Ogilvie, one of the most prominent Scotch missionaries, recently published an able pamphlet in its defence. The earnest and judicious Baptist Missionary Board, of our own country, have adopted the same theory in their own work in India; and it is thus becoming generally recognized, that the school must be the handmaid of, and, in other missions as well as ours, it would to superficial observers almost appear the substitute for, the church.

It has seemed more important to dwell upon this ; because one, whose noble efforts in many good causes have given to her words great weight throughout our denomination, in this country as well as in England, has recently caused some feeling of distrust in regard to Mr. Dall's work, by declaring, that, though it is "valuable in its way, it is not especially religious." We have too much confidence in her good judgment not to believe, that, if she had investigated further, she would have agreed with what thus seems to be the general opinion of those most experienced in missionary work.

At the meeting referred to, we presented some facts in regard to the present religious condition of a certain class in India, which illustrate the nature of the opportunity which opens for Mr. Dall in yet another direction, and apart from his labors in the school.

We have not room to enlarge upon this now ; but will simply say, that there are very many, among the most intelligent class in India, who have renounced caste idolatry ; have come to a belief in God ; and are ready to be brought to the light of the gospel, if only it can be presented to them free of the doctrine of a Trinity and other theories which their reason cannot accept. The Bramo Somaj (or Vedic theists), numbering, in Bengal alone, 50,000 young, earnest men, are the foremost among this class. They are, indeed, still groping blindly, and are perhaps nearer to Pantheism than to Christianity now ; but they are earnestly inquiring. They read Rammohun Roy and other Christian writings ; and some of them are not far behind Rammohun Roy himself in their appreciation of Jesus Christ. Mr. Dall has much intercourse with leading men of this class. He lends them books, and he often receives letters which prove the interest they have in our views. Evidently enough (and this is confessed by many Ortho-

dox missionaries), the Unitarian form of Christianity is the only form which they are likely to accept. These Orthodox missionaries, in confessing this, do not intend it as complimentary to Unitarianism, but rather as an illustration of the meagreness of our faith. But when we have read some of the religious discourses of these Brahmos upon the divine precepts of Jesus, we have, on the other hand, felt like echoing the words of one of them (Keshub Chunder Sen), who, after recounting the story of Christ's life and the beauty of his example and teachings, said, in answer to a supposed objector on account of the shortcomings of professed Christian disciples, "Do not let the loveliness of Jesus' character and the purity of his doctrine receive prejudice in your minds from the impurity of the life of those who call themselves by his name, or by the absurdity of the doctrines which they teach. Perhaps the time will come when it will be seen that we are more truly his followers than they."

In regard to their readiness to receive the gospel, we are inclined to believe that the difficulties in the way have been exaggerated. Thus it has been spoken of as an impossibility that they should be interested in the miracles. Gerritt Smith, as quoted by J. F. Clarke (Orthodoxy), says that "Rammohun Roy dropped them entirely in his Hindoo translation of the New Testament." Doubtless with these Orientals the miracles must, if accepted, hold a very different place in their minds from that which they occupy in the creed of the most of Christendom. But, as a matter of fact, they do readily appreciate the contrast between the miracles reported of Jesus, and those so common in their own traditions; and Rammohun Roy not only did admit two or three of the miracles into his English "Precepts of Jesus," but said he should bring the others into his subsequent work for the Hindoos. He

began, with Rev. William Adam, a complete translation of the New Testament into Bengali, the manuscript of which was lost.

We are sometimes asked what we would like to have done now for this India mission. We should like, *first*, to have Mr. Dall more completely furnished; and, *secondly*, we should like to see by his side some young man, not only of fervent piety and missionary zeal, but of intellectual ability. Our object in this would be, of course, mainly in order that Mr. Dall might have a helper, and that there might be some one ready to take up the work, if he should be forced to lay it down; but there would be a still further object, which we regard with great interest. The Baptist and Orthodox missions have made the world their debtors by what they have done for scholarship, through their acquaintance with the languages of the people to whom they have been sent. There is no more important opportunity for useful labor, in this direction, than India affords; and we long to see, as one of the fruits of our India mission, some Oriental scholar trained by its means, who shall be able to contribute to the cause of sound learning, and to enrich us, as well as those whom we call the heathen, by giving to each gleams, taken from the other, of the light which God has vouchsafed, in different ways, to every nation of the world.

GENERAL AGENT FOR THE WEST.

Notice will be found, in the record of the proceedings of the Executive Committee, of the recent action taken by the Board in appointing Rev. Carlton A. Staples as General Agent of the Association, and its missionary for the West. This is an event of great importance. It is, moreover, a fitting reciprocation of the cordial action of

the Western Conference, by which they voted to merge their work in that of our Association, and it is an assurance that the Executive Committee appreciate the importance to our cause of the interests of that great section of our field.

The desirableness of having such an officer of the Association resident in the West has been long apparent. It is based on several very important considerations.

1st, The great number of openings for missionary effort that are constantly being developed, render it very essential that there should be some one representing this Association, experienced in the care of societies and conversant with the whole field, ready to visit places where new movements are begun, and give to them such counsel and aid and encouragement as occasion may require, and to report upon them to this Executive Board. Rev. Mr. Brigham says there is opportunity, in the State of Michigan alone, for the employment of an able minister in this kind of work.

2d, The relations which all parts of our denomination bear to each other, and the importance of strengthening the community of feeling and interest between them, make it exceedingly desirable that some prominent officer of the Association, representing directly this central agency of our denominational activities, should be in immediate contact with the churches which support it. Accordingly, it is intended, that, so far as may be possible, Mr. Staples will visit and preach in the various established churches of the West. This would be desirable, under any circumstances; but the recent action of the Western Conference makes it especially important. On the one hand, he will be able to represent to this Board the views and wishes of those churches; and, on the other hand, he will be able to interest them in the work of the Asso-

ciation, and stimulate them to generous effort in its support. Hitherto, the Western churches generally have confessedly done but little, in the way of pecuniary aid, to our denominational movements, apart from their own immediate interests. But the reasons have been obvious enough, when we consider the peculiarities of their situation; and the time is evidently at hand, when, if those who ought to be most active are only faithful to their obligations, a new era will begin. Already we have learned what the West is capable of, both as to generous inclination and as to pecuniary ability,—if it is fair to judge of it by the character of its leading cities. The traveller, when he gazes at the bridge over the Ohio, at Cincinnati, feels that there is, throbbing in that beautiful city, a spirit not only of enlightened and active enterprise, but of generous interest in a broad, common weal; and he knows, besides, that there must be wealth, disengaged from private needs, in order to carry out so magnificent a work. Our painters and sculptors have already found that the cities of the West begin to offer the readiest market for costly works of art. When, during the war, an ambition was roused as to what place should do most to replenish the treasury of the Sanitary Commission, Chicago led the cities of the Union in the proceeds of its Sanitary Fair. And our church at St. Louis has, for years, stood foremost among all the churches of our faith for its munificent charities of every kind. We look confidently for the time—and we believe this appointment is a most important means of hastening it—when the parishes at the East will look for stimulus and example, in generous contributions on behalf of our great missionary work, to the churches of the West.

3d, But there is yet another feature of Mr. Staples's duty, as it is contemplated by our Executive Committee,

which, though implied in what has been already said, deserves separate notice. We have said, that it is proposed that he shall sometimes occupy the pulpits of our established churches. But, in addition to the reasons for this which have been given, there is yet another; viz., that he may thereby release the settled pastors for missionary work.

In a previous number of this Journal, we spoke of the powerful influence that was being exerted by our Western brethren, few as they are, simply through the work they do in their individual parishes. We still believe firmly in the importance of this concentrated effort. The strength of a chain is measured by its weakest link, but you judge of a tree by its fairest and ripest fruit; and so, men judge of a form of faith by the most prominent of its representative institutions and men. Therefore, undoubtedly, as we then maintained, the whole cause of Unitarian Christianity is helped by every good word said and every blow struck in connection with the most prominent and best of our churches, in order to make them more prominent and better still. We do not believe in the policy that would say, "No matter if they do suffer a little: let them spare their men, and go with such poor preaching as the rest of us have, and make things more equal."

But if, without letting them suffer at all, we can (by giving them occasionally, as a substitute for their own minister, one who also ranks among the best) enable these gifted ones to go abroad in the region around, we can do vast service to our cause; and, in the present condition of our denomination, this indicates a method of action to which we must give more serious consideration.

Let us illustrate more particularly what we mean. Thomas Starr King went as pastor to the San-Francisco Society. The society, owing to its position, was pecu-

liarily important ; and if he had been simply faithful to the duties there, and lavished on those people all his powers, he would have fulfilled a great mission, — and that society would, on the principle we have urged, have done great service by commending so far as it was known, the Unitarian faith. But how comparatively few would have known of it, and had their attention turned to the principles for which it stood, if it had not been that Mr. King *went out, all through the State*, with his sermons and his lectures and his thrilling orations ; making his name known and loved in the homes and counting-rooms of the cities, in the huts of the miners, and in the isolated dwellings of the farmers ; and causing his church in San Francisco to become one of the leading objects of interest to every stranger in the city, of whatever faith, and “ Unitarian ” a familiar word throughout the land ! One might live a lifetime in Connecticut without meeting a person who knew that there was such a form of faith as ours ; but many a one has noticed how common, in travelling in California and Oregon, is conversation respecting our doctrines, and some acquaintance with our position. One could hardly believe that all this was chiefly effected when there was only this one Unitarian society on the whole Pacific coast !

Now, this exemplifies a kind of effort which we must encourage everywhere, and especially at the West. It is probable, that, for a long time to come, the number of ministers in our denomination will be wholly inadequate to the demand ; and, while we have no right to expect that the proportion of these who shall possess superior ability and qualifications will be any larger than in other professions, it cannot be disguised that such superiority is more essential to any measures of success, considering the pres-

ent requirements of the work. It is therefore imperative that we make the most of those we have.

Let one of our leading ministers in the West be enabled to go frequently to preach and lecture and give addresses in some of those flourishing cities, which multiply so fast that we can hardly keep pace with their wonderful growth, and he does a work for our cause, the importance of which it would be hard to compute. He secures a hearing among a class of people whom a minister of more moderate ability, and without reputation, could not reach; and by conquering prejudices and awakening attention, and by causing our name to be associated, as it is right that it should be, with its highest and best representatives, the way is prepared for other kinds of effort by and by.

We think that if Mr. Staples can enable a few men, whose names will readily suggest themselves, to undertake, a portion of the year, this kind of labor, by organizing and directing it, and by occupying their pulpits when they are away, very important results will follow.

We are aware, that, in this general outline, we have marked out work ample enough to occupy the time and energies of several men; and too much ought not to be expected from a single one. Perhaps it was hardly necessary to say so much as we have, in order to bespeak the approval and interest of the whole denomination in this new step.

We may add, as another feature of it, which we hope may soon be developed, the establishment of a branch depository of our publications, under the direction of Mr. Staples, for the more effective circulation of our literature through the West.

ORTHODOXY AND LIBERAL CHRISTIANITY
COMPARED AND CONTRASTED.

BY HENRY W. BELLOWS.

[This article will be issued as one of our regular series of tracts, and copies can be had on application at the rooms of this Association.]

I PROPOSE in these few pages briefly to sketch the opposition of opinion on the main points between Unitarians and the so-called Orthodox sects, taking these sects together in a large way as being agreed in what is commonly considered the creed of Christendom.

Of course, my sketch will be rapid, superficial, and imperfect; but I mean it to be candid, plain, and as nearly true as my own prejudices will permit it to be. I must use a directness not common, perhaps, in these days; but I hope it will be a godly simplicity, and to many I must seem very commonplace.

Orthodoxy, then, represents God characteristically as a sovereign bound by certain stern laws imposed by his own holiness, which brought him, from the existence of the first human being, into a terrible conflict with the human race, who by the sin of Adam became enemies of God, and doomed to eternal ruin. Out of this ruin man was snatched, so far as he accepts the conditions of faith in Christ, by the interposition of a second person in an assumed Trinity, — the Son of God, — a being uncreated and eternal, equal with God, who offered himself in place of guilty man; took flesh, and came into the world; delivered the message of mercy, and died to expiate with his blood the guilt of the race. Human salvation thus made possible, man appropriates its fruits by faith in the terms of it, which is called receiving the benefits of the atonement; while those who reject these terms, either from not being able or willing to receive them, or because they

never hear them, — like the heathen, — fall under the original curse, and go to the everlasting burnings of the bottomless pit.

Unitarians discard this whole scheme as in their judgment a mythical, fabulous, irrational, incredible system, descended from ignorant and credulous times, and not justified by Christ's words or spirit. They regard God as characteristically a Father rather than a Sovereign, and think his chosen name of Love makes any original cures of the human race an impossible fable. They reject the doctrine of the Trinity, invented by theologians in the second century, as a cumbrous, scholastic scheme, lacking coherency and even intelligibility; and give Christ the position he claims as the Son of God, created and subordinate, — God's representative, messenger, and plenipotentiary, — who shall one day give up his power as the Head of the Church to his Father, "that God may be all in all." With Unitarians the atonement is simply the at-one-ment, or bringing together of man with God, — the reconciliation of the child, alienated from his Father by sin and ignorance, with his ever-loving Parent, — an opinion in direct contrast with that dogma known as the vicarious atonement, and esteemed the most tender and precious doctrine of the Orthodox Church; which represents God as being himself the party to be reconciled; as having been since Adam's fall in infinite anger with his children, and propitiated by the death of his innocent Son towards the penitent and converted, but still angry and wrathful with the impenitent and the unconverted, who always form the vast majority of his creatures.

Unitarians do not believe the Orthodox dogma of an original fall, changing the moral nature of man. They believe man originally and still created upright, innocent, and capable of virtue and holiness, subject, of course, to heredi-

tary influences, both good and bad; feeble only through ignorance and exposure, and often perverted by his want of training and the evil example around him.

And this view they hold in opposition to the doctrine of native, inborn, universal depravity, derived, with the curse that accompanied it, from Adam's fall. Regeneration with them is the orderly and nominal awakening of the spiritual nature from its sleep in the purely animal or merely instinctive nature, as opposed to the notion of a miraculous change in the moral constitution of the soul. The Holy Spirit is for them the recognized influence of God's ever-loving and sanctifying breath, always blowing, but not filling, our spiritual lungs, until we expand them voluntarily to receive it; in opposition to the doctrine of a third person in the Trinity, whose influence is to be invited by doctrinal convictions and professions, and whose presence is occasional, exceptional, and peculiar. The Bible they reverence as a most wonderful and sacred book, containing, in the Old Testament, the general literature, sacred, historical, and poetic, of the Jewish people; written in large part by wholly unknown authors, and under the ordinary lights of human knowledge, and with all the ordinary subjection to human errors; with exalted passages from minds lifted far above their time and filled with truth and holiness, that will last as long as the world stands; but yet a book to be read without superstitious literality, and with a free and rational, yet reverential and devout, discrimination. Of the New Testament they speak as the record of a revelation, made by ear and eye witnesses, by men religiously inspired, yet not free from the prejudices, and theoretical and even practical errors of their times; and therefore not binding upon us in the servile way of an acceptance of its statements after a purely grammatical examination of the meaning of the text. It is not

merely a grammar and lexicon, but a human soul in the largest and greatest use of its faculties, which can interpret the New Testament. The Bible is not the mechanical work of the Holy Spirit, employing patriarchs, prophets, and apostles to write its communications out, as mediums in a nervous frenzy pretend to write out the messages of invisible spirits; but the record of what holy men thought and said as they were moved by the Holy Ghost, which is not a mere dictator, but an *influence*, operating not independently, but through the agency, of human thoughts and feeling, and of course allying itself often with what is temporary, partial, and even mistaken; just as the pure evening breeze from the sea, bringing health far into the interior to the parched and wilted invalid melted by the summer heats, brings, nevertheless, odors of the land over which it passes, — and perhaps not always fragrant ones, — mixed with its saline breath. Unitarian Christians entertain different theoretical views of the connection between this world and the other, from so-called Orthodox Christians. *They* call the world a physical ruin, all its courses disjointed in the original twist given to it by the introduction of sin, which cursed the ground. They consider life as a vale of tears, a fallen world, a necessarily sad and wretched experience; a period of probation for an existence which will not fairly begin till we are dead and risen again on the other side of Time, and which will begin only in eternal misery and ruin for all who are not here converted to a special view of Christ's sacrifice, and do not accept his atonement in a technical and saving sense.

In this terrible exposure, with what decency can human beings, surrounded by millions of dying souls in peril of everlasting ruin, give any legitimate attention to their own immediate interests or pleasures, spend any time in leisure

or enjoyment, indulge any self-gratifications or private tastes, or do any thing which does not have reference to the salvation of souls? On the contrary, Unitarian Christians regard life, eternal life, as beginning when the soul begins, and as independent of time and place. They consider this world as being God's residence as much as any other; that happiness is as legitimate here as in heaven; that life is not wholly for *some ulterior* end, but is partly its own end, and that every part of it is an end in itself; that God lives to make his children happy now and always; that our education is going on now, and will always be going on; that we learn, by care and by freedom from care, by what is serious and by what is gay, that God is interested in our business, our pleasures, our cares, our affections, our tasks, our virtues, our piety; and that ascetic, terrifying, and exclusive views of life and futurity — views which interdict a large part of human nature and ostracize all but a special set of faculties, — deform and dwarf the soul, and bring in, sooner or later, a fearful re-action, which makes religion hated and God defied. Unitarians believe that these views make the roundest, soundest characters, — characters in which the moral graces and charities are most honestly and substantially developed; characters that show their worth in business, in the home-circle, and in all the various spheres of public and private usefulness. They are afraid of severe or superstitious or ecclesiastical views of piety, as making self-deceived, sentimental, and often hypocritical characters. They do not fancy people who think a special class is set apart for the covenanted mercies of the Almighty God; that only the favored few, elected by grace, are sprinkled with saving blood; that heaven is a narrow garden, fenced in with flaming swords, where, according to some learned doctors, the blessed have their joys augmented by contemplating from afar the smoke of

the torments of the lost millions that fill the ever-opening jaws of all-devouring hell.

Those who imagine that mild views of God's character and purposes, or wide and charitable hopes for the human race, or tender and encouraging sympathies towards our great, struggling brotherhood, or belief in human progress and in the ultimate redemption of men, tend to moral license, encourage vice, soften the energies of the will, or dull the edge of the conscience, can know little of the history of crime, of the experiences of penal law, of the principles of human nature. All great philanthropists and explorers of the means of suppressing vice and crime unite in recommending generous laws, — mild punishments, — mild, but sure, and as swift in their application as may be; with a still greater reliance, however, in the saving of the vicious, on encouragements and inducements to virtue, than on fear of punishment. One common school does more to reduce a noisy, vicious neighborhood to order than a dozen policemen! One gentle, tender-hearted visitor to a jail will sometimes soften and shape the hearts of the obdurate, who have long defied punishment and threats. The world can never be scared out of its sins. Even brutes are now broken to the rein by kindness, and not by red-hot bars of iron and bits of jagged steel; and the human soul defies scornfully those who come in the name of God to invite it to heaven by the fears of an eternal and flaming hell! Who is this Calvinistic God, that any of us should love him, who hates so many of our feeble race? Who is this God who is to make us worship him for his goodness, while millions like ourselves are writhing in the tortures of his unrelenting hand? No Andersonville prison, with its Wirtzes and Winders, summoning the world to curse its systematic cruelties, deserves one iota of the loathing and hatred with which the united race should repel the idea of a pre-

destined ruin in a flaming pit for endless ages, — the penalty of helpless ignorance and an hereditary depravity; and visited on those who sit in heathen darkness just as remorselessly as upon those who reject the clearest light of the gospel.

Unitarians reject and repel this abortive conception of an ignorant and violent age, as blasphemous to God, and dishonoring to Christ, and depraving to humanity. They denounce it as a cruel rendering into prosaic fact of certain pictorial phrases, fitted, perhaps, to move a rude people nineteen centuries ago; but unworthy to be handed down, stereotyped into doctrine, taught with awful shows of so-called inspired texts, and fastened upon the conscience and the fears of the timid with nails driven by masters of assemblies. They assert, that such terrible conceptions are not necessary either to arrest attention, to arouse the conscience, or to win the soul to the invitation of Christ. They have tried another way, and are satisfied with it. They believe the age of fearful doses and purgings and bleedings and scarifications and starving and stifling — in the name of the healing art — has gone by; that food, carefully chosen, is taking the place of medicine; while exercise, and air, and moderation, and cheerful society, and honest and various occupation and innocent amusement are better prescriptions, and commoner ones from modern medical skill, than any which are carried in bad Latin to the apothecary's, and brought back in nauseous drugs and poisons. And so they solemnly and deliberately, with the fear of God before their eyes, choose to present God exclusively as Infinite Love, and never as Eternal Wrath, — Infinite Love, not hampered and hindered by its own attributes, so that it cannot manifest itself practically; but with a godlike and sovereign freedom to act as lovingly as its celestial spirit prompts. This love was not exhibited

in the merciful Jesus in contrast with his Father's awful justice, but shown by him as the express image of God's eternal love; so that the mercy of Christ is the mercy of God, and there is no divine justice which is not heavenly mercy too.

My brethren, it takes courage to join a little body of Christians that entertain notions so opposed to the current creed of Christendom: it requires an intellectual, a moral, a spiritual independence, which all do not possess. But are not views so precious, inspiring, all-reconciling as these worth contending for, worth suffering for, worth dying for, were we living in a persecuting age? At an era when, instead of scornful words and denunciations, the fagot and the axe punished such gentle heresies as ours, Biddle, one of the earliest of English Unitarians, was actually burnt at the stake for views like these. Now we are merely scorched in the imaginations of our Christian opponents,—a penalty which it is not very hard to bear.

I know nothing more important to the interests of the Christian world and the cause of virtue, purity, truth, and piety, than that it should be everywhere known that there are people of intelligence, benevolence, rectitude, and reverence who entertain these liberal and rational views; who have ceased to associate faith with superstition, or stability of Christian belief with deafness and blindness to the fresh testimonies of science and experience; or love of God with contempt for the visible creation and present sphere; or hope of immortality with a systematic depreciation of our immediate existence. I firmly believe that a Liberal Christian, consistently conscientious and devout, after our generous pattern,—who is seen to be no self-seeker, no worldling; known as an enemy of vice, folly, and selfishness; an upright, pure, benevolent, and spiritually-minded person,—has an influence in these times

in the way of upholding the gospel and putting down practical atheism, and that worst infidelity which consists in unfaithfulness to Christ's precepts and spirit, which no Orthodox Christian can exceed, and which few can equal. I devoutly believe, that, were it not for the testimony which Liberal Christians have offered against technical tests and dogmatic standards of character, the popular religion of this country would by degrees have taken on the form of Roman Catholic formalism, or Puritanical sourness and narrowness; leaving the intelligent classes in the state in which they were found in England at the close of the last century, with Hume and Gibbon sneering, in the name of science and culture, at a Christianity which produced such fruits: or as it is in France at this day, where religion, in any form, is regarded by the science and literature, the statesmanship and wealth and influence of the country, as a convenient means of governing the masses, but in itself a matter quite unworthy to interrupt the more engaging and valuable pursuits of people concerned with actual facts and practical questions and immediate pleasures! If Unitarians, as often complained, are not seen to be duly consecrated to Christian usefulness, to the devout imitation of Christ, to the building-up of God's kingdom in the world, it is not the fault of their system or of their opinions. But, mainly so far as it is a true criticism, it is due to the fact, that the self-consecration of the soul on these principles is a larger, higher, grander work than upon the current theological grounds, and that few persons wholly worthy of their exalted standard appear. But is the criticism sound at bottom? It is true, that Unitarian Christians do not bear the ear-marks of the popular pietism, that they are not characterized by the use of the technical language of the sects about them, nor by the facial expression or special traditional manners of theological saints;

but if those who trade with them, live with them, know them through and through, do not find them at least on a level with other Christians in their integrity, their moderation, their purity and truth, their mingled love and fear of God, their sincere and tender reverence for Christ's authority, example, and spirit, then let their pretensions be scorned and their claims to lead on the Church be derided! God knows we have reason enough to be humble, in view of our unfaithfulness to our own ideal. We ought, under the inspiration of principles like ours, to make the world ring with our exemplary Christian lives, and high and holy deeds and influences. A true and engaging piety ought to flow with prodigious power through our special channels. The earnest minds and hearts of the world, instead of expending energies in holding up the crumbling walls of Trinitarian and Calvinistic theology, or coopering the restless and unmatchable staves of a barrel that no longer holds securely the water of life, ought, with one consent, to turn to and endeavor to establish that Rational, Liberal Christianity which is as certainly prefigured by the shadows of coming events, and destined ultimately to be the creed of Christendom, as noon is to follow morning; and every timid man or woman, suppressing the soul's convictions, practising on grounds of policy and fashion a coldness towards our views they do not feel; averting the eyes, or affecting a horror or distrust for rational Christianity; going with the multitude and joining the popular sects without believing their creeds, — is guilty of a treacherous meanness of spirit, is grieving the spirit of truth, is delaying the triumph of the gospel.

I know no class of persons in a more hopeless condition than Unitarians who will not avow their views and adjust their religious profession to their convictions, and join with those who agree with them in seeking to make popular

and influential a new type of Christianity. There were plenty of these timid Christians in Christ's time, who died in the bondage of the Mosaic law, because they dared not be among the few to profess their faith in the "good news" he brought; plenty of Protestants in Luther's glorious day, who died in the Romish Church because they had not the courage to welcome and own the light that had really penetrated their minds. If the Liberal Christians in America could be known to each other, — could rise like one man at a given signal, and discover in what formidable numbers they exist, what a mass of intelligence, character, influence, and worth they carry, — they might achieve a momentous triumph in a twelvemonth.

Were our singularity and newness done away with, — our full force actually brought into view, — we should at once give over all controversy with Orthodoxy, and go to work in redeeming the world from moral ignorance and spiritual death. Let confidence in our views, let a sense of our real strength visit the Liberal-Christian mind, and it will claim the popular will and heart; it will place itself at the head of all reform, to soften and Christianize their spirit; it will accept science to interpret its religious meaning, philosophy to show its harmony with Christian truth, and teach the world how to blend the light of faith with reason, and the interests of time with those of eternity. A devout spirit in a thoroughly free mind; a faith in Christ, purchased at no loss of mental energy and freedom; love of God and fellowship with the Saviour, freed from technical and formal conditions, and become as genuine and natural as with the early Christians, — what wondrous victories are not waiting for this potent spell, this wholly new and glorious union of things long falsely held incompatible? Oh! in a country that is always doing what is impossible; that can disprove the time-hallowed fallacies, that govern

ments of the people are necessarily weak, that liberty is essentially anarchical, that breadth of territory is fatal to cohesion, that great armies cannot be disbanded without violence, and must always threaten the civil law,—in a great country like ours, must not, shall not Liberal Christianity be proved to be a possibility? Has not God made America for the triumph of this true Catholicism? this broad, luminous, rational, free, yet practical, binding, inspiring, spiritualizing faith? Let us believe so, and we shall make it so.

Let there be no mistake where our flag is. Recognizing the services of all Christian sects, and honoring them according to their faithfulness, knowing that they still have great and glorious works to do, and always ready and glad to praise and bless their various usefulness, I never can lose sight of our own special cause, nor undervalue its sacred and precious obligations. We stand, in every community where a church of our faith exists, for faith in the ever-living and ever-opening gospel,—a gospel which existed before any of the creeds that embody it, and will live long after they are all forgotten; a gospel which has no shackles for the body or for the mind; which is not afraid of the geologist's hammer or the astronomer's tube or the naturalist's microscope; which believes in man as God's inalienable child, and in Christ as God's free mercy, and in God as the Universal Father, against whose mighty and eternal love neither Adam's sins nor ours can stand up as permanent barriers to its glorious, beneficent, and universal course; a gospel of common sense, of generous sympathies, of broad charity, of practical beneficence, which claims to come from Christ's lips, which hopes to fold the whole world in its gentle arms, and which is not afraid to trust itself, in life and in death, as the appointed way of salvation and the gate of eternal life!

REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, MICH., Jan. 6, 1868.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN,—I herewith present my Twenty-third Report of service as your missionary. Five Sundays have passed since the date of my last report. On all of them I have preached in Ann Arbor, morning and evening. The morning audiences have slightly increased from those in the autumn. In the evenings, the church has been always filled; and, on two occasions, densely crowded,—the aisles as well as the pews.

A handsome and suitable communion table and chair having been provided for the church by the liberality of a New-York merchant, one of my relatives, I announced to the people on the fourth Sunday of December, that the service of the Lord's Supper would be observed in the church on the first Sunday in January. Very few of the congregation, probably not twenty in all, had ever been present at that service, and not many had any correct notion of it. I took occasion, therefore, on the fourth Sunday of December, in the morning discourse, to explain the meaning of the ordinance; and, in the morning discourse of the 29th, to state who were *the proper persons* to join in it: and then announced that I should make this service part of the morning service of the first Sunday of January; and that, on the statement and explanation, all whose hearts moved them to this act of Christian remembrance were cordially invited to come. The attendance yesterday morning exceeded my most sanguine expectations. When, at the close of the sermon, there was a short pause, and an opportunity for those who wished to retire, *not one left the house*. How many of those who were present partook of the elements, I have no means of knowing exactly; but I have reasonable belief that nearly or quite half of them were "full communicants." I baptized also one lady in presence of the congregation. All who have spoken to me were pleased with the service; and I have

no doubt that more will take part with us at the next celebration.

This afternoon the annual meeting of the society was held, and two trustees were chosen for three years. The best spirit prevailed; and it is evident that the Unitarian society of Ann Arbor is strongly united, and is coming to a consciousness of its strength.

The Bible-class of students is still largely attended, and is very interesting. Fifty-six young men have been in its meetings since the first Sunday of November.

The Sunday school, too, steadily increases, and now has forty-four pupils, with five teachers, and a library of eighty-six volumes. The Christmas Festival for the children was very successful. A great number of persons, students and members of other churches, were present; and the sum received was much more than sufficient to defray the expense. The weekly social gatherings have also been very largely attended, have brought the members of the society together, and have made them acquainted with the young men who are here away from their homes. The usual number of students at the Sunday-evening services cannot be less than three hundred, and they are among the best young men in all the departments.

I have frequently availed myself, in the present winter, of invitations to lecture before literary associations, in the hope of sowing some seed for our faith, and of ascertaining where there are openings for it. I have visited no town or city where there are not intelligent men and women who would be Unitarians if our faith were only brought to them. The distribution of the "Monthly Journal" does a great deal of good. I am constantly meeting persons who have been set thinking by what they have read in it. The copies that come to Ann Arbor are eagerly taken, and do a wide missionary work. The people in this region *buy very few books*, and do not care to read them; but they will read pamphlets and tracts.

Respectfully submitted by CHARLES H. BRIGHAM.

LETTER FROM REV. C. H. A. DALL.

[Accompanying this letter were several private letters to Mr. Dall, and newspaper communications illustrating the extent of his labors, and the influence he has secured.]

OUR MISSION HOUSE, CALCUTTA, Dec. 8, 1867.

DEAR BROTHER LOWE, — Always anxious to give you *independent* testimony of the progress of our work in India, I send even more *inclosures* than usual this time. You know that I have often said, that quite aside from, and in addition to, our work among the deluded worshippers of idols, we are making perceptible headway, as Unitarians, among our fellow-Christians in this part of the world. The course of temperance lectures — which are gaining for us some attention just now, and of which the next will be my seventh — has brought some very intelligent men to our rooms here, to borrow or buy Channing's Works, Clarke's "Orthodoxy," and others of our books; including the "Altar at Home," of which twenty-five bright and beautiful copies reached us very recently by ship. I am distributing the tracts and journals (among other places) to the care of our city libraries, where they offer to bind them in permanent volumes, and keep them within reach of readers. In this work of tract and book distribution I need help more and more. Books are written for from distant places, and I really cannot keep up with the demand to send them promptly by the cheap book-post.

I have given some time to the merciful labor of aiding the distribution of money, for the re-erection of dwellings swept away by the recent hurricane. Intemperance is an incessant hurricane in this part of the world, and you cannot, doing your very best, keep pace with its fearful desolation of homes. I have always on my hands more or less Christian children to find places for, and visit as often as may be at one or other of our charitable institutions. Among these are the House of Industry, the Calcutta Free School (wherein there are many — say one hundred and fifty — permanent residents, both boys and girls, who pay from five to twelve rupees a month). The

"Martinière" is a magnificent school, founded by General Claude Martin, many years ago. This is of a higher grade than the Free School, and the boarders pay thirty-five rupees a month: though not the *foundationers*, as the English call those whose orphanage or destitution have secured them a permanent residence until they are of age, and entire support, with promise of an outfit on their start in life. I have been, within the week past, negotiating for the admission of a young lady into the Charitable Female Normal School of zenana teachers; and making inquiries also at the Convent School, for the reception of two children of a refined family, likely to suffer from their father's indulgence in drink. Speaking of the "Catholic" school, where the youngest pupils — as the "Reverend Mother" tells me — have to pay forty rupees a month, I stepped into their chapel very early this morning, and shall I tell you the closing exhortation of the sermon I heard there? A fine-looking man, speaking pure English, and robed in lawn, with a gorgeous gold-wrought band depending forwards from either shoulder, gave the following, as the climax of his discourse: "I beseech you, my dear brethren, to beg of Almighty God, and of his Holy Mother, to give you full faith in the dogma of our Holy Father the Pope, that our Blessed Lady was conceived without sin in the womb of her mother, St. Anne. Amen." The mission progresses steadily, and God is very good to

Your brother,

DALL.

REPORT OF REV. J. L. DOUTHIT.

SHELBYVILLE, ILL., Jan. 8, 1868.

MY DEAR MR. LOWE, — I submit a report of the missionary work that I have been able to do during the last two months in this part of the State.

Sunday, Nov. 3d. — Preached at Salem Church; congregation small, in consequence of a rain-storm. A few families in this neighborhood have become enough interested in liberal

preaching to contribute a small fund for the purpose of aiding me to preach for them monthly for one year; and the prospect is, that a small Unitarian society will be formed here at an early period.

Sunday, Nov. 10th. — Addressed the Sabbath-school at Salem in the forenoon. There is a crowded school here, formed by the union of several different denominations. In the evening, preached at Log Church to a full house. This is in the blighted and somewhat God-forsaken district spoken of in a former report. It is near a large wood contract on the St. Louis, Alton, and Terre-Haute Railroad, and my congregation here are often composed mostly of "wood-choppers." They are very attentive, and seem to do their part to make the services helpful. (We have succeeded in forming a library society here, so that the large number of young folks, especially, may have something to read. We have also formed such a society at Salem, and have purchased near a hundred dollars worth of popular biographies, and such books as Miss Sedgwick's, Mary Howitt's, T. S. Arthur's, &c.)

Sunday, Nov. 17th. — Preached in Disciples Church at Shelbyville, by the kind invitation of some of its influential members. In the afternoon I visited the sabbath school of the Methodist church, and, by invitation of the superintendent, gave a short address to the three hundred or more children and teachers present.

Saturday, Nov. 23d. — Gave a lecture on Liberal Christianity, in Mattoon, this evening. Having gone to the expense of thoroughly advertising, the attendance was unusually large, and much interest was manifested. Some good people that I had not before met, came forward and avowed their sympathy with the Liberal-Christian movement. Altogether, there is such a breeze blowing over these prairies, and so many hearts are warming toward our faith, that one may well suspect some new and powerful agency in the field. In fact, the daily papers of Chicago, by reporting the proceedings of the late Unitarian and Universalist Conferences there, and by publishing the action of the Young Men's Christian Association, and the discussions growing out of that action, have done more for the cause of a

more catholic and tolerant Christian faith, than a small army of missionaries could have done in the same time. Account for it as we may, there is an earnest spirit abroad, and lively and increasing interest, all along the line of these railroads, in a purer Christian faith and a more charitable religion.

Sunday, 24th. — Preached in Mattoon to interested audiences in forenoon and afternoon.

Sunday, Dec. 1st. — Preached at Salem Church in forenoon, and addressed a public meeting for the purpose of forming a library society in the evening.

Dec. 8th. — Held two services in Mattoon to-day.

Dec. 15th. — Mr. Ralph W. Emerson lectured in Mattoon on the evening of the 14th inst.; and, having to remain over sabbath, he was invited to assist us in a service. He most cheerfully accepted the invitation, and gave us a discourse on "The Immortality of the Soul," which was well received by an intelligent and appreciative audience, numbering between a hundred and fifty and two hundred. Services were held in the evening, as usual. To-day some more persons have expressed sympathy with Liberal Christianity.

Dec. 22d. — Preached at Salem in forenoon, and Log Church in the evening.

Dec. 29th. — Held two services to-day in Mattoon. I learn that the friends of the cause residing in this place met Dec. 22d, — Forefather's Day, as it happened, — and united themselves in Christian fellowship under the name of "Unity Church of Liberal Christians" of Mattoon, Ill. I send you herewith a printed copy of the principles upon which they have most promptly and cordially united. They have engaged a hall for one year, and are making earnest efforts to secure regular religious services. I might tell of more good work which they have done, but will wait for further and more definite developments.

Besides the sabbath services named, I have given some four or five public lectures during week-day evenings, at different places, and upon various subjects.

May the Infinite Father bless every effort of every soul to be and do good, is the sincere prayer of—

Yours fraternally,

J. L. DOUTHIT.

APPEAL TO SOCIETIES.

[We would call especial attention to the following address, prepared by the Finance Committee of this Association, a copy of which has been sent, as a circular, to the pastor or committee of every one of our parishes.

At a meeting of the Secretaries of Local Conferences, held in Boston, Jan. 22, arrangements were made to help forward, through their organization, the purpose urged in the address. It was also provided that a few gentlemen, familiar with the work of the Association, shall be ready to visit those societies where it is desirable that, previous to a collection, the subject shall be thus presented. But in most cases, of course, this can be best done by the pastor of the society; and the reliance must be wholly upon his interest and that of the parish, apart from any stimulus from abroad. We hope that the matter may be acted on at once, and that we may have a speedy response to this Appeal of our Committee.

If, for any reason, any societies should desire the help of some one from abroad in presenting the subject as above suggested, it is requested that they will *at once* communicate the wish to the Secretary of their Local Conference, or to the Secretary of the Association. Unless the application be made immediately, it is not likely that such help can be furnished, inasmuch as the provision is only for a short period. Let some one in every parish act at once!]

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
No. 26, Chauncy Street, Boston, Jan. 10, 1868.

CHRISTIAN FRIENDS, — The By-laws of the Executive Committee of this Association provide, that there shall be “a Committee on Finance, to whom shall be referred all questions relating to the financial condition, requirements, and prospects of the Association”; and, at the last stated meeting of the Board, this Committee was requested to take such immediate action as it shall think

proper, to raise the funds needed for the operations of the Association during the financial year, which will commence on the first day of May next. In discharging this duty, we need scarcely remind you that the Executive Committee can do little more than give to the work intrusted to them their time and the exercise of their best judgment. Whatever experience in the management of affairs, and whatever familiarity with the relative importance of the different objects presented to the Association, they may have been able to acquire, they are ready to devote to its interests. But much more than this is required. Without cordial sympathy and co-operation on the part of the denomination, manifested in the various ways in which such co-operation can be shown,—and especially by regular and generous contributions to its treasury,—their time will be given to no purpose, and no fruit will be gathered from their labors. Experience has shown, that, with its present scale of operations, it is of the utmost importance to the Association that contributions should be made early in the year,—as early as the first of May. The Executive Committee must know at the beginning of their official term what amount of money will be at their disposal during the year, or they cannot properly proportion the sums which they will appropriate to the various objects so strenuously presented to their notice. It has been well said, that he gives twice who gives quickly.

In reviewing the history of the Association for the last three or four years, the Executive Committee cannot flatter themselves that they have escaped the ordinary lot of humanity, and committed no errors of detail; but they can unhesitatingly say, that *they have labored faithfully to discharge the duties intrusted to them*, and that what has been done, seemed at the time the best thing to do. In a

denomination which, like ours, includes within itself individuals of different views on doctrinal points, there must be some abatement of extreme views on those points, or there can be no harmonious action in relation to the objects about which all agree. Such a denomination cannot be led to advantage by its extreme men; but it will find a middle course not only the safest, but that which will most effectually promote the great objects for which alone a denomination ought to exist. This course has been followed by the Board during the whole period in which we have had personal acquaintance with its operations; and it is with an undoubting confidence that the same policy will be pursued hereafter, that we now ask for the continued support of the denomination. Much has been said, and eloquently said, respecting the great opportunities of the hour; but a far weightier consideration is this, *that the duty of laboring to promote the cause of pure and undefiled religion throughout our country rests on every one, according to the measure of his ability.* All cannot preach the gospel, or give expression to their thought on the printed page; but all can help to send ministers or books where they are most needed, and there is no way in which an instructed patriotism can more effectually promote the welfare of the country, than in doing precisely this work.

In this statement, we have not thought it necessary to enter into any detailed account of the operations of the Association during the year which is now drawing to a close, for the pages of the "Monthly Journal" have given a much fuller record of what has been done, and of what is proposed, than it would be possible to present in this circular. We can only say, that, however large the amount which your generosity may place at the disposal of the Executive Committee, we are confident that every dollar will be carefully used to promote the objects for

which the Association was organized, and that no appropriation will be made without thorough consideration.

For the reasons here set forth, we would strongly urge on you the importance of taking steps for raising at once the amount which your society will contribute to our funds during the next year. We are aware that a personal application is a much more effective way of reaching our churches than any circular which we could send out; but it is impossible to lay the claims of the Association before each society by such an application, without great expense; and we therefore make this appeal to you, hoping that you will give us a liberal response.

cordially, your friends,

HENRY P. KIDDER,	} <i>Committee on Finance.</i>
CHARLES C. SMITH,	
WARREN SAWYER,	

NOTE.

WITH this number, the new volume of the Journal may be said to begin (inasmuch as the January number was wholly devoted to the statistics of the denomination); and we take the occasion to repeat a request which has been often made before in regard to its circulation.

The leading purpose being to extend an acquaintance with the work of the Unitarian Association and with the opportunities which present themselves for Christian effort in the direction of our liberal faith, the policy has been adopted of giving, even to those societies which do not subscribe directly for the Journal, as many copies as they can profitably use. But, of course, it is earnestly desired that none shall be wasted; and we rely upon the pastors and committees of our parishes, thus receiving copies gratuitously, to ascertain and report to us the number required

in each, and also to adopt whatever may prove in each particular case the best method of distributing them. Some of our ministers have told us that they have found it interesting occasionally, when the package of Journals was received, to read to the congregation the table of contents, by way of calling attention to the Journal; and then to invite any who wished for it to take a copy from the table. Thus they could ascertain how many were really called for, and prevent the liability of having some remain useless in the pews.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Hermitage, and other Poems. By EDWARD ROWLAND SILL. New York: Leypoldt & Holt. For sale in Boston by Lee & Shepard.

Fairy Bells, and what they tolled us. Translated from the German, by S. W. LANDER. Boston: Horace B. Fuller.

Nathan the Wise. By GOTTHOLD EPHRAIM LESSING. Translated by ELLEN FROTHINGHAM. New York: Leypoldt & Holt. For sale in Boston by E. P. Dutton & Co.

Lessing has been fortunate in his translators. We have the same word of praise for the present volume in this respect, as for the Memoir so admirably rendered by Professor Evans. That work has prepared the way for the eager reception of this by the many unacquainted with German, who will desire to read this celebrated poem. It is a good testimony to the progress in liberality of the present generation, that, whereas it was vehemently denounced as heretical by the religious people of the time when it was written, there will probably be few of any sect to-day who will not rejoice in its recognition of the broad principles of truth. — (ED.)

The Struggle for Life. By Miss L. P. HALE. Fourth ed. with a preface by Rev. E. E. HALE. Boston: A. Williams & Co.

The worth of this book is sufficiently attested by the fact, that it has already passed through three editions, and is recom-

mended as of permanent value by the Ladies' Commission on Sunday-school Books. — (ED.)

Histoire d'une Bouchée de Pain. L'Homme. Par JEAN MACÉ.
New York: Leypoldt & Holt. Boston: Lee & Shepard.

A gracefully written book, prepared as a reader for young pupils in French; and giving also, in an attractive way, very valuable instruction in physiology. — (ED.)

Morning Glories and other Stories. By L. M. ALCOTT. Illustrated. Boston: Horace B. Fuller.

The Life of God in the Soul of Man. Boston: Nichols & Noyes.

This treatise by Henry Scougal, written nearly two hundred years ago, has held a place second to few among the religious books by which faith has been strengthened and the soul enriched. We welcome it gladly now in this attractive form; and its interest is enhanced by the few words of introduction by Rev. R. C. Waterston, and by what he there tells us in regard to the occasion of its publication. We hope it will be widely bought and read. — (ED.)

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 9, 1867. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Hepworth, Livermore, Reynolds, Shippen, Willson, Crosby, Sawyer, Shattuck, Fox, and Lowe.

After the Treasurer had presented his regular monthly statement, on the financial condition of the Association, it was voted to lay upon the table the regular business of the meeting, in order to consider the subject of raising funds for another year.

A discussion followed, and it was finally voted to refer the whole matter to the Finance Committee, to be reported upon at a special meeting.

The regular business was then taken from the table.

The Publication Committee reported, that books had been granted to the Public Library in St. Joseph's, Mo.; that they proposed to send a copy of every tract issued immediately after its publication to each life-member of the Association; and that they had accepted and caused to be printed the following new tracts: How to be Happy, by Miss M. P. Wells; How to Live,

by Mrs. K. G. Wells; The Lord's Supper, by William Everett; Ten points of Difference between Unitarianism and Orthodoxy, by Rev. W. C. Tenney; Jesus Christ, by Rev. A. P. Peabody, D.D. (from his "Lectures on Christian Doctrine"); and three Tracts for the Freedmen, by Mr. W. C. Gannett.

This report was adopted.

The Committee on the New-England States reported, that reports had been received from Rev. G. F. Clark, of missionary work done within the limits of the North-Middlesex Conference; and from Rev. J. F. Lovering, of similar work in New Hampshire; and they recommended an appropriation of \$100, in response to the application of the recently organized society in Tisbury, Mass.; which report was adopted.

The Committee on the Middle and Southern States reported, that reports had been received from Rev. E. C. Guild, of missionary work performed in New York, and from Rev. Aaron Porter in Pennsylvania.

The report recommended, that a further appropriation of \$1,500 be made to the society in Vineland, N.J., towards the expense of building their church, with the following conditions: That the sum of \$1,500, previously advanced, be included with this in joint notes, to be given by the trustees of the society, secured by a mortgage on the church property, — say four notes of \$750 each, — these notes to be without interest for the time they are to run, and to be paid respectively in one, two, three, and four years; and also, that all sums which might be received by the society, in answer to its appeals to our churches, should be paid through this Association, and secured by the usual form of bond, against any possible alienation of the funds for purposes other than that of a Unitarian society.

The recommendation of this Committee concerning the Vineland Society was adopted.

The Committee on the Western States presented a report, along with which were submitted reports of missionary work from Rev. C. H. Brigham, Rev. W. C. Tenney, Rev. Joseph May, and Rev. Joseph Mason.

The report of the Committee earnestly recommended the appointment of Rev. Carlton A. Staples as agent and mission-

ary of the Association for the West, — to superintend the interests of our cause in that section; to visit and preach in places where these interests might require; to present the work and needs of the Association, where this might be desirable; and, in general, to act in co-operation with, and under the direction of, this Board, at a salary of \$2,500 a year: with the understanding that his whole time should be given to this work, and that, whatever sums he might receive for preaching, above the expenses of travel (which should be guaranteed to him) should be credited to the Association.

The report stated that the desirableness of having some such officer had been long apparent; and that, upon consultation with a large proportion of the ministers, and many of the active laymen, of the West, it had proved to be almost the unanimous opinion, that in no other way could the same amount of money be expended to so good an advantage. Urgent requests had been received from many of our brethren in the West, since the plan was proposed, begging that it might be carried out without delay; and all agreeing, that Rev. Mr. Staples was the man of all others best adapted to the work proposed.

This Committee also recommended, that the sum of \$1,500 be appropriated for missionary work, to be performed by Rev. G. W. Hosmer, D.D., and Rev. J. K. Hosmer, for the ensuing year; with the understanding, that, so far as possible, one of them should every Sunday preach in some place away from Yellow Springs, where the interests of the cause might suggest; and that, whatever sums might be received for such preaching, above the expenses of travel, should be credited to this Association.

The recommendations of this Committee were both adopted.

The Committee on Theological Education reported in favor of an appropriation of \$50 to a student in the Cambridge Divinity School, in response to an application indorsed by the professors of that institution; which report was adopted.

On motion of Mr. Sawyer, it was voted, that the Secretary be authorized to send to parishes contributing to the Association any tracts published, and to such extent as might seem to him desirable.

It was voted, on motion of the Secretary, that Rev. Dr. Bel-
lows be authorized and requested to act as the representative
of this Association during his residence abroad, in all ways by
which the interests of Liberal Christianity might be served; es-
pecially by cultivating cordial and friendly relations between the
Unitarian Church in America and the liberal religious thinkers
of Europe, to the end that our mutual sympathy might be
strengthened, and our efficiency increased.

The Board then adjourned.

Dec. 30.— This was a special meeting of the Board, called by
the Secretary at the request of the Finance Committee, to ena-
ble them to present their report, on the subject of raising funds
for another year, referred to them at the last meeting.

There were present, Messrs. Kidder, Smith, Livermore, Rey-
nolds, Willson, Sawyer, Fox, and Lowe.

The report of the Finance Committee was then presented by
the Secretary, and accepted by the Board.

A debate followed on the questions suggested by the report,
but chiefly on the advisability of changing the year for acknowl-
edging contributions from societies, so as to make it coincide
with the financial year of the Association.

The following recommendations contained in the report were
then adopted:—

1. That a circular be prepared by the Finance Committee,
and sent out to the societies, representing the needs of the Asso-
ciation, and appealing to them for their support.

2. That, in addition to what the Secretary of the Association
and Rev. C. A. Staples, the Western agent, might be able to
do, the various Secretaries of the Local Conferences, and with
them such clergymen as the Committee might select, be re-
quested to engage actively in the work of presenting the objects
of the Association, and raising money in its behalf, during the
next four months, ending April 30.

The following resolution, offered by Mr. Smith, was adopted:

Resolved, That the Treasurer be requested, hereafter, to append to his
annual statement a list of the societies contributing to the funds of the
Association, during the preceding twelve months, with the amount paid
by each.

It was then voted to adjourn.

Jan. 13.—Present: Messrs. Kidder, Smith, Hepworth, Livermore, Reynolds, Shippen, Crosby, Sawyer, Fox, and Lowe.

The Finance Committee presented the circular to societies, prepared by them, in accordance with instructions given at the last meeting; which was read and approved.*

The Publication Committee reported, that books had been granted to the following institutions: Parish Library, Flint, Mich.; National Theological Institute, Augusta, Ga.; Union Free Chapel, Roxbury, Mass.; Oberlin College, Oberlin, Ohio; Olivet College, Olivet, Mich.; State Agricultural College, Amherst, Mass.; Garret Biblical Institute, Evanston, Ill.

This Committee also recommended an appropriation for issuing new editions of the following works: Orthodoxy, its Truths and Errors; Eliot's Doctrines of Christianity; Rev. Dr. Noyes's Translation of the Prophets; and the Memoir of Henry Ware, Jr.,—which was voted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: \$50, on application of the Norfolk-County Conference, as compensation for the services of Rev. C. C. Sewall, as Secretary of that Conference; \$100 in aid of the society in Rowe, Mass., the ensuing year, provided regular services be maintained; \$105, on application of the North-Middlesex Conference, for missionary work done by Rev. J. K. Waite, in connection with that Conference; \$200 in aid of the society in Ellsworth, Me., the ensuing year; \$100 to the society in Castine, Me.; \$200 to society in Houlton, Me. (the latter three appropriations having been approved by the Maine Conference); \$50 to Rev. George Osgood, as compensation for services to be rendered in Kensington, N.H., and in conjunction with the Secretary of the N.H. Association, the ensuing year; and, in response to a request from the officers of the Champlain Conference, \$250 in aid of the society in Rutland, Vt., for one year, it being understood that Rev. F. W. Holland was to become its pastor, and the year beginning whenever he should commence his labors.

The Committee on the Middle and Southern States presented a report containing the following recommendations, which were

* For this circular, see p. 82.

adopted: That \$200 be appropriated towards the salary of Rev. W. F. Bridge, in Peterboro', N.Y., the ensuing year; that Rev. S. J. May, of Syracuse, N.Y., be invited to preach as missionary of this Association, at such places and at such times as might be found desirable, during the next two months, receiving such compensation as might be agreed upon by the Middle and Southern States Committee of this Board; and that \$500 be placed in the hands of this Committee for various purposes connected with their department of work.

The Committee on the Western States reported, that reports had been received from Rev. W. C. Tenney, Rev. G. W. Skinner, Rev. J. K. Hosmer, and Rev. C. H. Brigham.

They also reported that Rev. C. A. Staples had signified his willingness to accept the office of agent of the Association at the West, to which he was appointed at the December meeting; but would be unable to enter upon its duties before the first of February. They recommended, that \$200 be paid to him for services in connection with the Association and Western Conference, during the autumn and up to the date of his entrance upon the duties of his new appointment.

The report also recommended that the following appropriations be made; all of which were voted: \$100 for missionary work to be performed by Rev. John Ellis in Iowa, and other parts of the West, the ensuing year; \$250 to the society in Ripon, Wis., to enable them to obtain full possession of their house of worship, on condition that the mortgage now pending be assigned to this Association; \$75 in aid of the newly started society in Whitehall, Mich.; and \$125 in aid of the society in Princeton, Ill., the ensuing year.

The Committee on Theological Education reported in favor of appropriating \$50 each to two students in the Cambridge Divinity School, as recommended by the professors; also, that in response to an application from the Board of Trustees of the Boston School for the Ministry, the sum of \$500 be appropriated in aid of that institution: both of which recommendations were adopted.

The Board then adjourned.

INTELLIGENCE.

THE SUFFOLK CONFERENCE held a meeting at Horticultural Hall, Boston, on Sunday evening, Nov. 24, to consider the subject of the India Mission of the American Unitarian Association. Addresses were made by Rev. Samuel K. Lothrop, D.D., Vice-President of the Conference, who presided; William T. Brigham, Esq.; Rev. Ezra S. Gannett, D.D.; and Rev. Charles Lowe, Secretary of the Association.

THE ANNUAL MEETING OF THE SUFFOLK CONFERENCE was held at the Hollis-street Chapel, on Tuesday evening, Nov. 26, and the following officers were chosen for the coming year: President, Rev. Samuel K. Lothrop, D.D.; Vice-Presidents, Henry P. Kidder and Rev. James Freeman Clarke, D.D.; Secretary, Rev. George L. Chaney; Treasurer, Edward Wigglesworth; Directors, Rev. Edward E. Hale, Rev. Rufus Ellis, Isaac Sweetser, William H. Baldwin, Mrs. Samuel Cabot, Jr., Miss Fanny S. Merrill.

Rev. BENJAMIN H. BAILEY was installed as pastor of the First Parish, Portland, Me., on Wednesday, Dec. 11. The order of services was as follows: Introductory prayer, by Rev. Joshua A. Swan, of Kennebunk, Me.; reading from the Scriptures, by Rev. William H. Savary, of Ellsworth, Me.; sermon by Rev. Frederic H. Hedge, D.D., of Brookline, Mass.; prayer of installation, by Rev. John H. Morison, D.D., of Milton, Mass.; charge, by Rev. Ezra S. Gannett, D.D., of Boston; right hand of fellowship, by Rev. James T. Hewes, of Portland; address to the society, by Rev. Charles C. Everett, of Bangor, Me.; concluding prayer, by Rev. John T. G. Nichols, of Saco, Me.; benediction, by the pastor.

THE SOUTH-MIDDLESEX CONFERENCE held a meeting at Waltham, Mass., on Thursday, Dec. 12; the President, Hon. E. R. Hoar, of Concord, occupying the chair. After prayer by Rev. Artemas B. Muzzey, of Cambridge, and the reading of the Secretary's Report, the constitution was amended so as to have the Secretary in future report to the American Unitarian Association, instead of to the Conference. An address was then

delivered by Hon. Charles Hudson, of Lexington, on "What can be done for the Promotion of Christianity?" which was followed by a discussion. Before the adjournment of the Conference, the following resolutions were adopted:—

Resolved, That this Conference recommend to all its members the faithful circulation of our religious literature, and the immediate adoption of such other means, in addition to and in connection with regular church services, as shall be needed to fill the whole community with the truths and spirit of Christianity.

Resolved, That this Conference receives with deep interest the suggestion made in the November number of the "Monthly Journal" by its editor, in regard to the erection or procuring of a building in Boston, for such general denominational purposes as are therein specified, especially that looking to the establishment of a Free Church; and that we do most heartily commend such a project.

Resolved, That the work of aiding in the intellectual, industrial, social, and moral uplifting of the freedmen and poor whites of the South, is a missionary work, not only most pressing and important, but also wholly in the line of our Unitarian traditions, and our theory of Christian culture and civilization; and that therefore our Liberal Churches are unfaithful to their opportunities, and without excuse, if they flag or grow cold in this work.

Resolved, That we commend the New-England Branch of the Freedmen's-Aid Society, and the Soldiers'-Memorial Society, to the hearty sympathy and co-operation of all our churches; and pledge ourselves to bring the claims of these societies before them.

THE NORFOLK CONFERENCE held a meeting on Wednesday, Dec. 18, at Hyde Park (Dorchester), Mass.; the President, Hon. John C. Park, of Roxbury, presiding. After prayer and other preliminary exercises, Rev. John H. Morison, D.D., of Milton, gave an address on "Missionary Work;" which was followed by a discussion that continued through the morning session.

In the afternoon, various resolutions were discussed and passed: one of them recommending that the American Unitarian Association pay the Secretary of the Conference fifty dollars a year for his services; another in favor of the plan proposed in a recent number of the "Monthly Journal," of a building in Boston, for denominational purposes, to contain a large hall, for a free church.

The following list of officers was chosen for the coming year:

President, Hon. John C. Park, of Roxbury; Vice-President, Rev. John H. Morison, D.D., of Milton; Secretary and Treasurer, Rev. Charles C. Sewall, of Medfield; Directors, Rev. Nathaniel Hall, of Dorchester; Rev. William Brown, of Sherborn; Rev. T. B. Forbush, of West Roxbury; J. Mason Everett, of Canton; Charles E. Guild, of Jamaica Plain; and H. Augustus Lothrop, of Sharon.

THE WISCONSIN AND MINNESOTA CONFERENCE held a meeting at Baraboo, Wis., on Wednesday and Thursday, Dec. 18 and 19.

On Wednesday morning, the new church recently erected by the society in that place was dedicated; Rev. Carlton A. Staples, of Milwaukee, Wis., preaching the sermon, and the pastor, Rev. Abraham A. Roberts, offering the dedicatory prayer.

At 3 o'clock, P.M., the regular session of the Conference commenced, and the following question was discussed: "Missionary Work, — what to do, and how to do it." In the evening, a sermon was preached by Rev. M. G. Todd (Universalist), of Columbus, Wis.

On Thursday an essay was read by Rev. Thomas D. Howard, of Berlin, Wis., on "The way to raise money for missionary purposes;" which was followed by a discussion. In the evening, there was a sermon from Rev. C. A. Staples.

MR. ARTHUR M. KNAPP, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the First Congregational Society in Providence, R.I., on Wednesday, Jan. 8. The order of services was as follows: Opening prayer, by Rev. Charles A. Humphreys, of Springfield; reading from the Scriptures, by Rev. Charles W. Buck, of Fall River; sermon, by Rev. George W. Briggs, D.D., of Cambridgeport; ordaining prayer, by Rev. William H. Knapp, of Cambridgeport; charge, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. Edward H. Hall, of Providence; address to the people, by Rev. Nathaniel Hall, of Dorchester; closing prayer, by Rev. George L. Chaney, of Boston; original hymn, written by Rev. Charles T. Brooks, of Newport, R.I.; benediction, by the pastor.

THE WORCESTER-COUNTY CONFERENCE held its annual meeting at Westborough, Mass.; beginning its session on Tuesday evening, Jan. 15, and continuing through the following day.

Tuesday evening, after devotional exercises, conducted by Rev. Edwin G. Adams, of Templeton, a discourse was delivered by Rev. Adin Ballou, of Hopedale, on "The world's need of the Church." This was followed by the communion service, administered by Rev. E. C. L. Browne, of Bolton.

On Wednesday morning, there was a meeting of an hour of a devotional character, opened by Rev. James Sallaway, of Clinton; after which the President, Hon. Phineas Ball, of Worcester, called the Conference to order. After prayer by Rev. Alonzo Hill, D.D., of Worcester, Rev. William G. Scandlin, of Grafton, the Secretary, presented his report. Officers for the coming year were then chosen as follows: President, Hon. Phineas Ball, of Worcester; Vice-Presidents, Rev. Alonzo Hill, D.D., of Worcester; William D. Peck, M.D., of Sterling; Secretary, Rev. William G. Scandlin, of Grafton; Treasurer, John C. Otis, of Worcester; Directors, Rev. Rush R. Shippen, of Worcester; George E. Davis, of Northborough; Rev. George S. Ball, of Upton, Thomas S. Blood, M.D., of Templeton; Rev. Edwin G. Adams, of Templeton; Rev. Rushton D. Burr, of Uxbridge. After the election of officers, Rev. Dr. Hill read an essay on "Congregationalism, and its Claims upon our People."

In the afternoon, there was a discussion on points suggested by Rev. Dr. Hill's essay; and, after the transaction of other business, the Conference adjourned.

Rev. GEORGE W. STACY has accepted an invitation to take charge of the society in Sharon, Mass., until April.

Mr. DUNCAN G. INGRAHAM from the Meadville Theological School, has accepted a call from the society in Ripon, Wis.

Rev. GEORGE F. CLARK has accepted a call from the newly organized society in Castine, Me.

Rev. WILLIAM M. BICKNELL has accepted a call from the society in Rowe, Mass.

Rev. WILLIAM T. PHELAN has resigned the charge of the society in Ashby, Mass.

Rev. DAVID H. MONTGOMERY has accepted an invitation to take charge for the winter of the society in Plymouth, Mass.

Rev. CARLTON A. STAPLES has accepted the appointment of the Executive Committee of the American Unitarian Association, as Western agent for that organization.

Rev. EDWARD C. TOWNE has resigned the charge of the society in Medford, Mass.

Rev. CHARLES T. CANFIELD has accepted an appointment from the Trustees of the Boston School of Theology, as Resident Professor in that institution.

Rev. WILLIAM L. CHAFFIN has accepted a call from the society in North Easton, Mass.

Rev. ELI FAY has resigned, on account of continued ill health, the charge of the society in Woburn, Mass.

Rev. WILLIAM R. ALGER, of Boston, has been chosen Chaplain of the Massachusetts House of Representatives.

THE BOSTON-THEATRE MEETINGS, under the auspices of the Suffolk Conference, were resumed on Sunday evening, Dec. 8, when Rev. George H. Hepworth preached on the subject of "The Heroism of Common Life." Since then sermons have been delivered as follows: Rev. Jacob M. Manning (Orthodox), on "Glad Tidings of Great Joy;" Rev. Samuel H. Winkley, on "The Closing Year;" Rev. Edward E. Hale, on "True Sources of Strength;" Rev. Ezra S. Gannett, D.D., on "Christ's Gracious Invitation and Promise;" and Rev. Warren H. Cudworth, on "The Trials of Men are the Angels of God."

ACKNOWLEDGMENTS.

1867.			
Nov. 22.	From Society in Portsmouth, N.H:—		
	For general purposes	\$513.00	
	For Exeter Church	540.00	
			1,053.00
25.	" Society in Petersham, additional		\$1.00
25.	" Rev. Dr. Putnam's Society, for Wilmington Church		50.00

Nov. 29.	From	Society in Buffalo, N.Y.	100.00
29.	"	"E. G.," for India Mission	10.00
Dec. 3.	"	William H. Earle, being amount collected by him for Vineland Church	180.00
4.	"	Society in Somerville, additional	5.00
7.	"	A Lady of First Church, Boston, for the circulation of Norton's "Genuineness of the Gospels"	25.00
10.	"	A Lady in Brookline	5.00
11.	"	Society in Taunton, for Wilmington Church, additional	300.00
11.	"	Society in Syracuse, N.Y., for Monthly Journals	13.00
11.	"	Subscribers to Monthly Journal in West Roxbury	10.00
13.	"	Society in Lawrence	132.04
13.	"	Society in Newburyport, additional	91.00
13.	"	Barton-square Society, Salem, additional	250.00
13.	"	East Society, Salem, additional	250.00
16.	"	The Executor of will of late Miss Betsy Sanderson, of Fitchburg, being amount of her bequest, less government tax	282.00
17.	"	Society in Grafton, for Monthly Journals	10.00
21.	"	Hon. Perry Simmons, as an annual membership	1.00
23.	"	First Parish, Dorchester, on account	1,500.00
24.	"	A Friend, for Wilmington Church	100.00
26.	"	A Friend, for India Mission	10.00
28.	"	Rev. John Wright, as an annual membership	1.00
30.	"	First Parish, Providence, R.I., additional	1,092.00
30.	"	An old lady	150.00
30.	"	W. G. Piper, as an annual membership	1.00
31.	"	A Friend	5.00
31.	"	George A. Peabody, as an annual membership	1.00
1868.			
Jan. 1.	"	Society in Arlington, for Monthly Journals, additional	7.00
2.	"	Miss H. K. Webb	2.00
2.	"	A Friend, for India Mission	3.00
4.	"	Joseph Curtis, as an annual membership	1.00
6.	"	Third Religious Society, Dorchester, for Monthly Journals	16.00
8.	"	Society in Leicester, for Monthly Journals	10.00
9.	"	Rev. William Silsbee, as an annual membership	1.00
10.	"	Friends in Milford, N.H.	12.00
10.	"	Barton square Society, Salem, for Monthly Journals	23.53
13.	"	A Friend	1.00
14.	"	Society in Charlestown, for Monthly Journals	50.00
15.	"	Graduates of Phillips Academy, Exeter, N.H., to aid in erecting the new church in that place, additional	375.00
16.	"	Society in Fitchburg, for Monthly Journals	14.00